



WHISPERS FROM DIVINE

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On the cover is a picture of our
Beloved Divine Mother
SREE RAMA DEVI.

Those who had the privilege to meet Divine Mother, always feel that Mother is the manifestation of Love, Compassion, Wisdom and Knowledge. Every time you sit near the Lotus Feet of Divine Mother, you can clearly watch a miracle taking place which brings transformation of your mind. You start feeling the Eternal Bliss enveloping you—something which you cannot explain in the human language. A realisation dawns on you that you are in the very presence of SHAKTI who has taken a Motherly Form.

There is extensive literature published from the writings and lectures of our Divine Mother. The meditations given in this booklet are taken from Mother's writings. They cover day to day essentials of Divine Life. They are like seeds valuable to the man who is prepared to plant and cultivate them.

OM HREEM RAMA DEVYAI NAMAH

If man is born to live a sense-life of selfishness and to depart from this earth without achieving anything, where is the glory of human life?

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Tree comes into being, grows and withers away; animals also are born, live for a time and die out. But man is born not to die but to enter Life Eternal by discovering his divine nature. Very few realize that this is the object of life. Others waste the precious opportunity of a human birth

Love is God's expression

by spending the whole lifetime in the pursuit of sense pleasure. They leave the body without enjoying the eternal bliss of Brahman.

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Suppose you start from your home for the darshan of the deity. On the way to the temple you come across a crowded fair where beautiful things are displayed for sale. Your mind gets attracted by them and longing to possess them, you enter the place and spend your time in purchasing the things of your choice. Your mind is so much engrossed in the things that you forget the

Guru is inner Self in form

very purpose for which you have started from your home. By the time you remember your purpose and reach the temple premises, alas, you find the temple doors closed against you. This is the fate of the deluded jiva here in this sense-world which is but a huge fair. The soul has assumed the body only to secure the vision of its own divinity. But ensnared by the vanities of life, the jiva forgets the purpose of his embodiment. By the time he realizes his mistake, he finds himself unable to do any sadhana and finally leaves the body without achieving the goal.

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The Divine is incapable of error

Life in the body is so unsteady as the drops of water on the lotus leaf. But this period of earthly sojourn is precious, for here is the door to life Eternal. Know that the only object of your having assumed the body is the realization of the self.

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Karma is a spiritual law ruling over life. But God is the supreme authority, beyond karma. He is the ruler of karma. Take refuge at His Feet, at the Feet of the Divine Mother of the universe and karma will not have any domination over you. The word karma finds

The disciple is the resigned soul

no place in the vocabulary of a dedicated child of the Divine Mother. Be serene under all conditions. Face the problems of life boldly. Bear with everything in patience. Rely upon the Mother's saving grace. In the empire of love, suffering is strength, pain is bliss. This is the glory of spirituality.

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If the present form of your personal development is the outcome of the past life, it naturally follows that the future is in your hands. You can make or mar your destiny as you will, provided your will is strong enough to wipe out the past

The Guru is the infinite perfection

tendencies and your efforts are well directed and intelligent for moulding your life.

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Be a lover of God and you will not lack anything.

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Mere remembrance will not do. You must lovingly remember him and intensely long for his realization. With this remembrance and love and longing, whatever work you do, it becomes a sadhana for you. Without these, whatever great austerity you do, is no sadhana at all.

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Three things you have to remember always: (1) God

Love all as you love yourself

alone is the Reality. (2) To realize him is the only purpose of life. (3) Every heart is his consecrated shrine.

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Mother tells and assures you, even if you give that much of love to God which you now give to worldly things, you do not have to wait for long for his arrival. They say, forget the world and God will make his appearance before you. But Mother assures you, you need not forget the world altogether, but remember God, devoutly long for his vision, await his arrival in vigilant aspiration and do your work in

Banish all negative ideas

the world as an act of service to him. If you do this, the All-Merciful will reveal himself to you one day and show you that your Self and the world are He only.

* * *

You must hunger and thirst for God. Then only God too finds it a necessity to rush to you to grant his vision. When this hunger and thirst for God arises in one's bosom, be sure that God's Grace has started operating in him, that he has received God's summons to His eternal Kingdom.

* * *

In giving up everything for God, you do not lose anything.

Keep off the inferiority complex

On the contrary, you gain everything, even the possessor of everything, God. This is the reward that goes to God's dedicated children, the reward that seldom goes to those whose heart is divided between God and world.

* * *

Love is God's expression. Mother wants you to direct your love to God, knowing that God alone is residing in all hearts. What is the use of your meditations and your mutterings of japa, your penance and your pilgrimages, if you cannot pour forth your heart's love into the visible gods, the mov-

Never grumble over your work

ing and talking divinities on earth? So, to detach yourself from all, means not to hate all, but to be attached to the one who is in all. Or in other words, it means the expansion of the circle of your love. You must be able to put everybody in your heart's chamber and enter everybody's heart. This is the secret of God-love and non-attachment.

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To realize every form as one's own form, is the last word in the vocabulary of spiritual realization. Pray to the Divine Mother incessantly, whole-heartedly to bless you

Never be jealous of any one

with this unique vision of universal oneness.

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God should be the object of your supreme love. This does not mean that you should not love your parents, your wife and children, your community or your country. Far from it. God alone has turned Himself into the country, into the community, into the forms of your children, wife and parents. So to love God is to love God in all.

* * *

Children and home are not yours; your right over them is the right of a trustee. The

Avoid the clash of ideas

trouble arises when the trustee imagines himself to be the owner. The Divine alone is the owner and you are given the responsibility of maintenance not for their sake, but for your own spiritual welfare. God in His infinite mercy has placed some of His children under your care, so that by rearing them up, you may achieve the purification necessary for His vision.

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See every member of the family as your own reflection and love all as you love yourself. Give your love to all and you will not be able to contain

Never misunderstand things

the mighty streams of love that will come back to you.

* * *

Be free of enslaving desires. A desireless man is the richest man in the universe, his wealth being the inexhaustible wealth of contentment.

* * *

Never misunderstand things. Be open-hearted. Do not poke your nose into other's affairs. Your sadhana is your main concern. Perfect yourself first and then you can think of perfecting others.

* * *

Keep off depression; cheerfulness and contentment are
Your sadhana is your main concern

the principal aids to divine contemplation. How can one fix a dull and depressed mind upon thoughts of the Higher Self, the purest of the pure, which is beyond nature-born gunas? Hence, My child knowing yourself as the beloved child of the Blissful Mother, resolve to be cheerful and pleasant under all circumstances.

* * *

If your mind is agitated, then Mother is telling you, you are not the mind but you are the light behind the mind. You are the modeless, imperishable, self-luminous, Consciousness.

Be open-hearted

You impart light and life to the mind and body. The real man is behind the mind, standing serene, unique in splendour, unsurpassed in perfection. He is the infinite Self; he is the Supreme Brahman, beyond the notions of bondage and freedom. You are he. Think about this truth. Live in this Truth. Shake off all weaknesses and smile with strength and consciousness of your immortal divinity. There is nothing in the world that can touch or affect your real Self, for you are beyond the world, infinite, all-pervading. How mean and pitiable it is to forget this

Peace is the highest achievement

divine glory and weep sitting
in a corner like a frail
mortal!

* * *

Drive away laziness. Wander no more in the world of imagination. Develop your innate powers. Have a meditative calm always, for calmness is strength. Agitation is weakness. Patience should be developed through effort and experience.

* * *

Worldly problems do come. Face them with courage. Solve them with intelligence and patience. Problems come because you have the power

Trust Divine Mercy

within you to solve it. But become conscious of your power. Feeling of helplessness comes from forgetfulness of your nature.

* * *

There is utility in fall and failure. So do not be disheartened. But you must resolve that there should not be any further fall. If you go on falling each time philosophizing that every fall is giving you an educative lesson, then in the end of life you will realize that you had time only to fall and not to rise. You must move forward. The swimmer goes forward on the expanse

God alone is the Reality

of water waving his hands and feet. If he is simply floating on the water, that means that he is not swimming. In this river of Maya, you have to swim across it with all your strength at your command. The water may enter your mouth; you may feel suffocated; you may even sink occasionally, but you must move forward. This movement is life; this is struggle; this is the sadhana for the discovery of Perfection.

* * *

Accept every situation as God-send. Every difficulty crops up to make you conscious of your inner strength. The

Non-attachment is strength

river is dynamic and powerful upon the mountain path. A thousand rocks try to obstruct its onward movement but does the river stop its course? No. It assumes greater strength to brush aside the obstacles and moves onward with its cry of triumph and its song of ecstasy. So should you, sadhakas, call forth your dynamic energy and overcome all obstacles.

* * *

If you keep ambition to yourself and all efforts with the compassionate Guru, the realization will not dawn. You feel the pang of bondage. So you have to struggle for re-

Keep guard over your thoughts

lease. If you do not strive for emancipation, how can you have a real spiritual joy in life? There is joy even in intense striving. You must experience it. He who has earned the wealth through hard toil knows the joy of the possession of wealth. He who has inherited wealth from his father of course, possesses wealth but not the joy of it.

* * *

Court humility. Negate the self at every moment. Try to feel your oneness with all. Develop motiveless and impersonal love through selfless service. Rise above the delu-

The Guru is Wisdom incarnate

sion and live in the majesty of Truth-Consciousness. Develop patience and fortitude. Never come under the sway of anger. Calmness of mind is the prime factor in enlightenment.

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Be sweet, gracious, tender, modest, loving and divinely peaceful. Then alone you are the moving Laxmi on earth deserving man's adoration.

* * *

Never see any fault or imperfection in any one. You are the seeker of perfection. Your business is to fix your mind in the ideal of perfection and not

Rise above all temptations

to dwell on imperfection. Seeing fault and imperfection in others causes a great hindrance to serenity and strength developed by meditations.

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Never injure anybody either by thought or by word or by deed.

* * *

Without ethical and moral purity in your thought and conduct, there is no hope of gaining the spiritual vision.

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Blame none. Yield not to frustration. Shed anxiety. Trust divine mercy and intervention of divine grace. God

Be a stern critic of yourself

never tests His children. His nature is compassion, grace, love, forbearance.

* * *

Reflect upon the vanities of life. Do not give much value to transient things. Rise above the mundane affairs. This life is only a passage to the infinity. Seek that which is permanent. Do your duty with detachment without clinging to any desire or empty hope. Expect nothing. Depending upon nothing but the Supreme, carry on your work in patient faith and cheerful equipoise.

* * *

Why this faith in God or devotion to God is stressed?

Be not a slave to taste

This is because, in God alone you find the perfect realization of your ideal, the perfect fulfilment of your aspirations and ambitions. To be the Self of all, is to be absolutely selfless. This Self of all, is God.

* * *

If you want to know God, be God; there is no other way of knowing Him.

* * *

Whether you look upon yourself as identical with God or separate from God, you will ultimately realize Him, provided you approach Him with the longing of your heart and the love of your soul, for you are

Pray for purification

He. You can commune with Him through the service of the world, through surrender to the Guru, through love for the chosen Deity, through a resort to the way of knowledge.

* * *

Wander no more in the dense forest of books. Scripture has told already where Truth abides. Its purpose is only that much. Soul is the living scripture, where knowledge is eternally fresh. Go into your own soul. Let the silent Guru teach you. Be obedient. Scriptures can give you only information but the illumination comes out of

Never see any body's fault

Guru's mercy. Obedience and service of the Guru are the means to the invocation of this mercy. Worship the Guru's feet with devotion and humility, sacrificing the pride of learning.

* * *

Be always on the guard. Never feel proud of your progress. Never look down on others. The more you advance in inward purification, the greater will be your vision of purity in others.

* * *

Seek God's aid always and you are safe; invoke His grace and the light will come to you; surrender your intellect to Him

Feel your oneness with all

and you will be free of worries and anxieties. His light alone can show you the right path.

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Sadhana means a conscious, all-round effort to cut new grooves in your mental world, to orientate your tendencies, to develop healthier inclinations and to bring about the transformation of the entire personality.

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It is sure that one does not attain to self-perfection by a mere wish or by intervention of an extraneous power. You have to aspire; you have to struggle and if need be, to

Rise above the delusion

sacrifice the life for the eternity of supreme peace. If that is the case, why not accept the present life itself as the divinely allotted period for sadhana? Therefore think that this is the only birth that has come to you to achieve the ultimate destiny, namely God-Realization.

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All forms of sadhana have to accomplish the supreme feat, the stilling of the mental waves and merging the mind in the silence of the Self. When the mind is active, there spring up the ego and the world of plurality. When it becomes silent by the vision of

Develop patience and fortitude

the Self, the world too disappears.

* * *

To realize, Truth, loyalty to Truth is essential. You must show this loyalty in all your thoughts, words and actions. It is in the practical field of everyday life that you can test your loyalty to Truth, faith in your higher Self, love for your Master and sincerity in your spiritual practices. You must have a longing to lead a life of purity. You must know that Brahman is Supreme perfection and that, to experience unity with Brahman purification of mind is essential. Concentrate

Aspire to infinity

your attention upon the means,
all the while keeping a mental
picture of the goal in view.

* * *

There is no use of weeping
over the so called bondage of
ignorance. The darkness has
never disappeared in spite of
man's prayers and petitions.
Bring in the light and you will
know without anybody's aid,
that darkness was a non-entity.
The nature of your true Self is
light, the light of taintless,
contentless consciousness.

* * *

In the density of darkness,
there is the hidden splendour.
Pierce through the layer of

Let your vision expand

darkness and you will see
light. Light of lights you are.
If you seek light, then seek it
within yourself.

* * *

Depending upon the ob-
jects for happiness is like court-
ing disease for the sake of
health. Disease brings only
misery and not health. So also
the enjoyment of sense-objects
rewards you with sorrow and
bondage only and not happi-
ness or freedom.

* * *

Idleness debars you from
Grace. Superstition erects
a wall between you and
Truth. Ignorance alienates

Knowledge is power

you from your own perfection. The seeker of Self should be always vigilantly active, and serenely disposed to inward purity. He must banish all superstitions and must install Truth alone in his heart.

* * *

Anger pulls you out from the orbit of peace and hurls you into the abyss of restlessness. Anger is a contagious disease of the mind. Anger takes away the sweetness of human nature and destroys the beauty of his soul and gives one the appearance of a demon.

* * *

Knowledge is Grace

So long as any dark force operates in your mind, so long as passion has not subsided in your mind, so long as your consciousness is in the firm grip of the ego, the voice of the indweller cannot be heard by you.

* * *

Prayer, patience and perseverance should be your constant companions.

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Let your eyes be moist with love but sparkle with courage and confidence.

* * *

Whenever the temptation is too strong to resist, when-

Knowledge is life and light

ever the danger of a fall is imminent, whenever darkness envelops you to deprive you of your vision and the strength of spirit, you have Mother Shakti's Lotus Feet to cling to. Has She not, the Universal Mother, responded to all your piteous prayers and soulful supplications for mercy? Has she not saved you from all pitfalls, the moment you looked up to Her for protection? Beloved child, She is there, ever with Her children, with Her watchful eyes fixed upon the movements of Her children and Her unseen hand raised in their protection.

* * *

Rise above all mental weaknesses

Invoke the protecting power of the Guru. Take recourse to reflection. Assert the perfection of your Self at all times. You will surely get the power to overcome all the temptations of the world.

* * *

It is a privilege to live, work and even die for the Divine and this privilege goes only to a few dedicated souls, the heroic children of the Divine Mother. Many are called but few are chosen. Who is the chosen one? He who chooses the Divine has already been chosen by the Divine.

* * *

Live in Soul-Consciousness

Success ensues only if you are sincere in your pursuit and unyielding in your perseverance. Self-effort has as much importance in spiritual life as spirit of self-surrender has.

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If an effort is not put forth to bring into practice the vedantic ideals, nothing is gained by mere mental reflections of Truth.

* * *

If you establish yourselves in the peace of your inner Self, everything will go sweet, smooth and harmonious around you. If you are devoted to

Expand your vision

Mother, if you have accepted Mother as the ideal of your worship, then worship peace, for Mother's nature is peace.

* * *

Do not expect a miraculous descent of Grace. Work out your spiritual destiny with reliance upon the mercy of the Mother Shakti. Victory greets him only who perseveres with proper understanding and patience.

* * *

By practice of worship, japa, meditation and discharge of duties in a spirit of dedication to God, the mind becomes pure and subtle. Then alone

Forget the world

will you be able to discern the nature of the ego which poses now as the true individual.

* * *

If you solely rely upon Her compassionate grace and seek Her protection from all temptations of the world, She will come, the imperious Mother of might and mercy, to hold your hands and safely lead you across this fierce forest of sense-allurement. He who wants to conquer the sex-illusion, has necessarily to seek the Mother's power of protection.

* * *

It is the weak ones who fall a prey to woman's snare.

Remember the Eternal

It is again the weak ones who run away from woman in fear of danger. The heroic child of the Divine Mother sees no woman anywhere, even in his dream. He sees only the blissful image of his Deity, the Mother Supreme, in all women. How can he be afraid of his own Mother?

* * *

If your horoscope predicts adversity from bad planetary positions, you should not feel worried or disheartened. Worry has not solved any problem so far. This is the occasion which demands your increasing reliance on the mercy of the

Love is an act of dedication

Mother Shakti. Worry separates you from divine presence and remembrance of the Divine. It brings additional calamities. So my child, throw the burden of your protection to the Mother's all-powerful hands. There is a way of release even from the greatest calamity. Constantly remember Mother and invoke Her saving grace.

* * *

When you are in the Mother's infinite lap, where is the room for despondency. If you want to cry, then cry for the vision of the Mother's real nature. Cry, out of pure love to God. It is the weaklings

Shake off all attachments

who weep and worry for worldly things and affairs.

* * *

Aspire. Surrender. Live in the constant consciousness of the Mother's presence. Rely on Her saving grace and regain your strength and serenity. This is self-resignation which the child should achieve for the realization of his spiritual destiny.

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Philosophic truths are revealed in moments of inspiration. They do not come from intellectual exercise. Silence should reign in the mind and

Blame none

then alone you get intimation from the beyond.

* * *

When you feel joyous over your accomplishment, you have separated yourself from the Bliss. That means, you have embraced the ego and not the Divine. If a particular action is to create a reaction in your mind, either in the form of joy or in the form of grief, it goes without saying that you have been attached to your action. If your mind is filled with sattwic virtues, you will have the power to give up the fruit of action to the Divine. But to take yourself to the height

Yield not to frustration

of yoga, you should have that strong sense of detachment, not the detachment from desire only, but detachment from the agency of action.

* * *

Faith is the most blessed attainment in life, in the wake of which, man finds himself in a region beyond the touch of misery. It is the luminary of hope and heavenly glory. Men of faith meet with success everywhere, in this world of work as well as in the realm of divine contemplation.

* * *

All miseries come from want of faith in Truth. A man

Trust divine mercy

of faith is the strongest one, for he is assured of the divine rulership. So throw away this sense of identification with a body and a finite personality, through reflection, through force of faith, through love of the Cosmic Power, through strength of identity with the Self.

* * *

Transcend the body idea by a sheer force of faith, by the strength of reasoning and by devotion to the Mother and this very moment you can emerge as the infinite Self.

* * *

God never tests his children

Mind remains dull in Tamas, becomes active and passionate in Rajas and pure and serene in sattwa. So develop sattwa elements by right reflections, systematic meditations, study of scripture, association with the holy, observance of silence and through purity of food.

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Is it fair on your part to allow your self to be overpowered by the destructive moods of frustration? Fear and frustration are passing moods of the mind, the play of the gunas over the mind. They are not you, nor yours. You

Be serene under all conditions

are the pure self, the essence of pure knowledge, the ocean of tranquility, untouched by nature and her modifications, the deathless consciousness itself. Set your mind to the contemplation of your imperishable, ever-perfect self and derive strength from that infinite storehouse of energy which is in you.

* * *

The knowledge of the world or secular knowledge, is obtained through the activity of the mind. But, the knowledge of God is gained when the mind becomes modeless

Face the problems of life boldly

through power of concentration and through love of Truth.

* * *

Mind has got its likes and dislikes. It will be sometimes jubilant and active and will exhibit the tendency to pull you towards activity. During such times, if you have no work to do, then sit immediately for meditation. At other times, the mind will be enveloped by laziness and lethargy and will be utterly unfit for meditation. Then engage yourself in some useful work and through the work shake off the dullness of the mind. If you do not make a honest attempt

Bear with everything in patience

to get the better of your mental moods, the mind will rule you and enslave you and will prevent you from all higher pursuits.

* * *

The mind should achieve purity, concentration, steadiness and stillness. Then alone you obtain the vision of the Inner world.

* * *

Seeing the image of Brahman within the Cosmic Mind is not knowing him intimately. The intimate knowledge of Brahman emerges only from a union with Brahman.

* * *

Assert your purity

Within the sphere of mental life, characterised by thoughts and imaginations, desires and delusions, the discovery of the divine nature is impossible. When the mind is stilled into the depth of profound silence, the latent divinity shines forth as the hidden sun emerges from behind the overhanging clouds. Silence is therefore the most appropriate condition of mind in which the mind can receive the transforming touch of the Divine.

* * *

It is only when you forget your nature and identify your-

Detach yourself from desires

self with the modes of the mind that the thoughts get the life and energy to disturb you. When you are not co-operative, when you stand in your position as the Witness, slowly and gradually, the thoughts will become weaker in strength and lesser in number. If you persist in your attitude of the witness, with the strength of detachment, all thoughts will die out for want of nourishment. Your identification with the thought is its nourishment.

* * *

A pure mind is free of desires. Even in the trivial things like sleep, food etc. you

Children and home are not yours

must be vigilant. Do not sleep too much beyond what your system absolutely requires. Eat only pure and sattwic food and that too sparingly during the period of silence. Meditation itself will become the food. It can supply you the energy you require.

* * *

Reject the idea that that you have achieved no progress on the spiritual path. Your disturbed and deluded mind has no right to pass a judgement over your inner growth. Do not listen to the prompting of the mind. Indweller is the Guru. Trust him. The same

Become a lover of humanity

Guru is now instructing you. This is the truth you have to realise. Know that the seeker of God is always progressing.

* * *

I am that supreme consciousness itself, which is not involved in any action. By a persistent practice of this remembrance, your mind will become free of the notion of agency and enjoyment, and you will realize for yourself the real spirit of karma Yoga.

* * *

That blazing fire which burns into ashes all attachments and clingings to all

Soul is the living scripture

objects of enjoyment, to all objects of cognition, is vyragia.

* * *

Mere intellectual awareness of vedantic truth of your identity with Brahman is not enough. Vyragia is essential, if it is to become a direct experience. Intensified vyragia is a sharpened sword which cuts at the root of the gigantic tree of transmigratory existence.

* * *

Without rising above the ego, you cannot enjoy the majesty of self. To be the Self means to be utterly self-
If you want to know God, be God

less. It is the ego that seeks glory and gain, position and power. The Self is eternally glorious.

* * *

Beware of the subtle ego that is lurking in the deeps of your mind. No one knows in what all diverse forms does the ego make its appearance. Until the illusory jivahood perishes and jiva emerges as the infinite Brahman, it is silly and foolish for any one to deny the existence of the ego.

* * *

Egoism does not allow you to find your own faults. Faults and shortcomings are present

Take recourse to reflection

in all. But you must know your mistakes, admit them frankly, pray fervently and persevere earnestly so that they may not be repeated. Courage is required to admit the fault. There is no disgrace in admitting your fault, however great it may be. But if you do not realize your fault or do not admit it even after knowing it, then it becomes a veil and a knot within yourself obstructing your inward journey to the Higher Self.

* * *

My children should not be foolish to declare that they are free from egoism. When ego departs, what remains is the

Idleness debars you from Grace

silent Self. The Self never trumpets High glory but shines glorious in the supreme majesty of silence. If you are egoless, it is for the world to declare your egolessness. Express your egolessness in your God-attuned deeds. Seeing your deeds, the world must marvel at the potencies and powers of spiritual initiation which you have received from Mother. It is then that you glorify the Divine.

* * *

The movement of the wave is the play of the ocean through the agency of a power, wind. The world appearance, is a play
You must lovingly remember Him

of God within Himself, an expression of His Self-conscious Delight, through His own power, Maya. The knowledge of the mystery of this play is the real spiritual joy. To know that this world is a play, you must become the player by achieving identity with God through the Supreme sacrifice of your ego.

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When the all-knowing Guru is telling you that your nature is pure, unborn consciousness, why entertain thoughts of weakness? Trample over this sin-consciousness. You are not a sinner. Indulging in this negative, destruc-

Maya is nothing but desire

tive, thought of sin is a crime against your pure Self. So desist from it. Assert your purity. All the so-called sins have already been destroyed, the very moment you were initiated into Holy Wisdom.

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Seek a divorce from the alliance of desire in the court of non-attachment. Practice of meditations without renunciation, does not bring the desired result. Hence develop dispassion to the ephemerality of the sense world.

* * *

Sense-restraint is the first step towards self-conquest.

* * *

Lose yourself in the worship

Seek the saving grace of the universal Mother for liberation from the clutches of deep-rooted cravings. That is the fondest prayer which the Mother would like to hear.

* * *

This world is nothing but Consciousness. I am that consciousness. So world is myself. There is nothing apart from me. Repeat this mental assertion and in course of time the mind will develop dispassion to all objects of sense-cognition.

* * *

It is spiritual initiation into the system of higher inward contemplation that confers

It is the heart that embraces

upon you the illumination that every seeker aspires for. It is the God-made law that His true form is to be perceived only through the Guru's Grace.

* * *

Seat yourself in a comfortable posture, close your eyes and fix your inward gaze upon the space between eyebrows and mentally repeat the Name with concentration and devotion. Feel that the Lord is seated in your heart and that you are in communion with Him through His Name. You may either concentrate on the pleasing sound of the Name or on the vibrant silence that lies

Love is not attachment

at the back of the sound. Concentration on the Name means concentration on the Divinity Itself which the Name signifies.

* * *

Every saint of God has extolled the Name, because the Name is the word-symbol of God. People imagine that the practice of the Name is very easy but forget to remember one important aspect of this sadhana. Each repetition of the Name should be an invocation of God's presence through His remembrance. You should know and feel that you are calling God Himself with His

Knowledge is self-existent

name, just as you call any one who is intimate to you. Remembrance of God is the vital aspect of this sadhana, without which the sweetness of the Name cannot be experienced. Moreover the practice will become mechanical also. You should love God. You should remember His eternal presence within your heart. You should call upon Him with a mood of prayerful supplication with the help of this mental repetition of His Name and you should have the faith that the Merciful Lord will respond to your prayers and Japa. All these should be combined and then

Be at peace with yourself

alone you commune with God through His Name, and enjoy the nectarean bliss that the Name yields.

* * *

You may not be able to worship the image at all times in all places. But you can worship the Deity at all times through the practice of His Name. That is why it is said that japa is superior to external worship. Practise japa in right earnest and you will know for yourself its efficacy.

* * *

Devotion is the most important thing. If you have devotion, at each repetition of

All problems are self-created

His Name, the waves of bliss will arise and play in your bosom and you will feel that you are floating on the ocean of Sacchidananda.

* * *

Even if you cannot pray from the bottom of the heart, never feel worried. Recite your prayers in any manner you like. The seeming dryness of the heart will go.

* * *

While clinging tenaciously to your love of Krishna, do not impose your views upon another or argue against other deities whom others worship. Know that it is the Self-same

All miseries are self-imagined

Supreme Being, the Beloved of your heart, who is being worshipped by all though in various forms and ways.

* * *

Through practice of meditations, you will get the power to give right directions to your thoughts and proper guidance to your actions. A well-directed thought can bring good to you as well as to others.

* * *

Guru is the formless Truth and He knows it. His word is the living voice of Truth, the essence of scripture. The mastery over the four vedas will not open the door of

Reflect upon the vanities of life

illumination. It is contact and association with the Guru that dispels the darkness of your mind.

* * *

The secret of Yoga is revealed only by the touch of the Guru and not by scholarship. Guru's grace awakens in the seeker the faith in his identity with the Supreme. The scholar's mind is filled with scriptural knowledge, but it is still in the dark. The mind becomes luminous only with the direct perception of Truth, with the immediate knowledge of God.

* * *

Rise above the mundane affairs

Let your sadhana be done with unfailing awareness that the ultimate intervention of Guru's Grace alone will open the door of illumination. If your yearning for God-Realization is intense and your efforts sincere and unremitting, then the help of the Unseen Hand is bound to come.

* * *

The very object of Guru's continued life in embodiment, is the guidance and uplift of the disciple. He has no other desire to be fulfilled, no other goal to attain. So also the dedicated disciple is he, whose only desire is to serve and

Seek that which is permanent

glorify the Guru and whose life is a sacrifice at the altar of Guru's divine mission on earth.

* * *

The mere receiving of spiritual initiation from the Guru will not suffice. The Guru is wisdom incarnate. He instructs the disciple on the secrets of the profound wisdom. But, it is the disciple who has to experience for himself that supreme state of egoless existence.

* * *

The moment you doubt your Guru's perfection, you have ceased to be his disciple. The disciple is the resigned

Repeat the Divine Name

soul and the Guru is the Infinite perfection at whose altar the Surrender has been made.

* * *

There is no deity more auspicious than the Guru, no vision more blessed than the Guru's all-pervasive divinity, no scripture more authoritative than the Guru's words, no manthra greater than the Guru's name.

* * *

The Guru hears all your prayers, observes all your actions, understands all your motives and reads all your thoughts, for he is nearer to you than your mind. He is the

Drive away laziness

eternal witness enthroned in your heart. By knowing this rid yourself of impure thoughts, bad motives and unrighteous actions.

* * *

The Guru is your father, mother, guardian, friend, refuge and saviour, all rolled into one. The whole world may try to bind you, but the Guru alone liberates you.

* * *

Tie your mind to the Guru's feet with the silken cord of devotion. Wash his feet with the sacred water of unalloyed love. Adorn him with the garland of your divine qualities.

* * *

Have a meditative calm always

There is no devotion greater than devotion to Guru; there is no service nobler than service of the Guru.

* * *

The entire universe is the Guru's cosmic body. So the service of the humanity is the direct service of the Guru.

* * *

Respect all Gurus, for the Guru is one even though he appears in diverse forms. But that form in which he has appeared to enlighten you deserves your supreme adoration and worship.

* * *

The great Truth is perceived in silence. There is such a

The Guru hears all your prayers

thing as silence force, which
Sadguru ever emits. May it
guide and protect you all !

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